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Interviewer: Larry and Priscilla Massie
Attendees: Bruce Fetzer, Jimyo Ferworn, Larry and Priscilla Massie
in person, Tom Beaver by phone.
Topic: John Fetzer's Spiritual Search

Bruce This is Wednesday, July 6, 2011. Oral history with Bruce Fetzer and Larry and Priscilla Massie and Jimyo and Tom Beaver.

I wanted to start with just a couple of things that need, I think, a little bit more elaboration from prior oral histories. A good way of starting out anything is to bring John Fetzer's energy in, and I have a note card from John Fetzer himself. He would make these cue cards to himself and, I don't know if Carolyn mentioned in her history, but I know she had handwritten note cards on A Course in Miracles.

John would make these notes as affirmations to himself, but this is John's note card on Rules for Decisions. Think about any kind of day you want and tell yourself, Today I'll make no decisions by myself; add throughout the day, As a result, it will be the kind of day I want. Secondly, should you exercise negative judgment, tell yourself, I have no question. I forget to decide. Thirdly, if you resist or become angry, tell yourself, At least I can decide that I do not like the way I feel, and continue with, I hope I have been wrong. This tiny grain of wisdom will prompt you to say, I want another way to look at this. Then emphasize, What can I lose by asking?"

He has other note cards like this. It's really instructive that he was intensely engaged in an active process of reframing, and also of looking beyond, finding new ways of involving people, of developing himself. This looks like it was all the way back from the 70's, Tom. Some of these right here, one of them is the Course lessons that he paraphrased, and then something else from the Course.

This had to be a note from Judy about the meaning of Easter. Why don't I read this one, because there was a question in Judy's oral history about reconciling John's religious past with his spiritual search; this actually goes right to that. This is something that will, I think, supplement an answer that Judy gave. As I recall, Judy, in her oral history, said that John never walked away from his past. He just built upon it, and so this is a note. Had to be from Judy, because who else would build this bridge with the Course. John was studying closely with them. "Since Easter is near, I thought I would send you this direct quote from

Miracles about Easter time. The quote is, “He has remembered you. Today we will remember him. For this is Easter time in your salvation, and you’ll rise again from what was seeming death and hopelessness. Now is the light of hope reborn in you, for now you’ve come without defense, to learn the part for you within the plan of God. What little plans or magical beliefs can you still have value when you have received your function from the voice for God himself? And this is my Easter time. I would keep it holy. I will not defend myself, because the Son of God needs no defense against the truth of his reality.” There you have a translation of the meaning of Easter from The Course, which builds that bridge for John and would make it very easily accessible to him.

The other thing I think needs to be elaborated on is that, in the history, at least in the archives as well as in some of the oral histories, there’s a fair amount of discounting of the 80’s and what John was trying to build in terms of creating a direct relationship between the upper and the lower. By that I mean the hierarchy and the physical, the inner life and the outer life. Here is a book, I brought a couple of selections here. Not all of the library that John gave me to read, but this is one of the books from Benjamin Creme called The Reappearance of the Christ and the Masters of Wisdom. It’s an interesting book because it’s one that John read as well. What it does is describe the relationship between the Masters and the hierarchy and the Christ Consciousness, and its application in the physical realm. The manifestation in this physical presence. It’s important as an independent reference, because the channelings with Jim Gordon talk very directly about the White Brotherhood, which is a council of Masters working with the Institute in the early days. John very much believed that there was a higher order to the universe that was giving direction to him to inspire the Institute, to carry on this inspiration in dynamic ways in the future, without creating a religion, by the way.

The interesting thing about this book is, it defines Christ Consciousness as the Office of Love, and that’s not denominational in any sense. It’s an important concept, because Christ consciousness also is in the very first affirmation that the Institute developed; that was a statement that was developed and read at the beginning of staff meetings. The early days, then, were based upon that.

The other things I think I need to go into are: I’ve got here more than a dozen books that John read, and he had me read as well from, MSIA. A question has come up several times about whether John rejected MSIA, and there’s a fair amount of controversy about the organization itself. John was reading this stuff privately, wasn’t public about it. But what was public is that there was an affiliated activity called Insight Transformational Seminars. The Institute in the 80’s actually would sponsor anybody that wanted to go to Insight One, The Awakening Heart, and allow them release time, paid release time, as well as travel expenses to go to one of these seminars. I think it’s important to read a couple things about how these seminars were put together, just for the record; I

don't know that there's any independent source that would survive 100 years into the future anyway.

Insight Transformational Seminars actually had four different levels to it. They were week-long trainings. The first one was done locally, it was not in retreat. The second one was also a week-long, day and night. Insight One was over the week, during the nighttimes, but Insight Two was roughly seven days in retreat. Insight Three was in retreat as well, for seven days. Insight Four was the professional development training, and that was five weeks in retreat, very intense. I had gone through all of those. I took Insight One a number of times, and also was trained as a facilitator for part of it, as well as helped put some of these things together.

We've not yet gone into any of the channelings in the oral histories, but the principles of Insight were very consistent with the channelings that Jim Gordon was going through with John Fetzer. The ground rules of this development seminar course are all about taking responsibility, creating new ways of seeing things, being able to reframe. They are very consistent with A Course in Miracles, too; the three ground rules were very simple: Use everything for your advancement, learning and growth. Secondly, Take care of yourself so that you can take care of others. Then the third is, Don't hurt yourself and don't hurt others. I'll just go through the syllabus of Insight One which is The Awakening Heart.

Tom Which by the way, John took. John took Insight One and Two with me. I was with him for both of them. Go ahead, Bruce.

Bruce Yes. This is the vision of the Insight Seminars. This is a statement from John Fetzer.

Larry John-Roger, you mean.

Bruce John-Roger. Thank you for the correction. "Our vision is to provide transformational education for the upliftment of humankind, by awakening people to the wisdom of the heart, establishing loving as a dynamic reality, and practical guide to life. Through the gift of giving seminar (and Insight One is the Gift of Giving Seminar), "Our goal is to make this gift available to as many people as possible, and in that way, reach out to the world. We invite you to join us."

The way this is organized is: Day One is about committing to Self, creating worthiness and awareness and committing to yourself. Day Two is about personal effectiveness and the impact of your thoughts, words, and actions on both yourself and on other people. Day Three is taking charge, which is converting that awareness to action. Day Four is success feedback methods, and these are quite well developed processes. Day Five is giving and receiving and

how you actually get by giving. Day Six is next steps which is integrating the whole thing.

It's really extremely powerful, because all of these processes are set up, mostly in dyads, small groups, meditations, journaling and that sort of thing. They're all set up to create awareness about the relationship between my thoughts, words, and actions and the outcomes. It takes responsibility to a completely new level. It's done in a room with 200 or so participants in it, and these facilitators are very skilled at not letting people get away with playing games anymore. Almost in a Gestalt fashion, they take people to the next level. It's peeling off the onion, whether you want it or not. If you get through this thing, you're going to grow.

That's what those Seminars are about, and I think it's important to elaborate on that. That in itself was not occult. The Insight Seminars were attended by people from all walks of life, and there was no requirement to be affiliated with anything. The thousands of people I've encountered or did encounter at that time that went through this—

Larry It's not unlike Silva in a way.

Bruce Silva Mind Control actually had a stronger belief system to it than Insight did. If there was any criticism, you would say Insight was humanistic, because it put the person at the center. It wasn't until you get to Insight Three that you bring the focus on spirit. Insight One and Two are about my personal behavior and thoughts and words.

Tom Janis Claflin had said a few times that she took Insight One.

Bruce Yes. Insight One is the most powerful one after you've had Insight Two. But they're extremely powerful, because what it does is turn back any kind of victim mentality on yourself; and you say, You know what? You're killing yourself. It's really quite helpful, because it empowers the individual to make choices, and it gives them tools for reframing. That was the accessible, public type of thing.

The part [of Insight] that is often talked about as occult is MSIA, which is different than Insight. MSIA is the Movement of Spiritual Inner Awareness; the premise there is that soul is love, but soul is also an extension of God. You have to escape the domains of time and space of this planet, in order to get across this divide into pure loving. So you go through levels of initiation. It's fairly well documented by Theosophy as well as other systems, but you go from the physical, the astral, the causal (which is emotion), to the mental, to the etheric. As you progress you receive additional tones. And you meditate: you chant a tone and then you listen. The spiritual exercises that they propose require the chanting of a tone and then listening; it's 15 minutes chanting, 15 minutes

listening, for two hours a day. John actively participated in that. He did that, as well as myself.

Larry Tom, didn't you say before that there's also kind of a rushing noise?

Tom Oh sure, if you're lucky. If it works. And I might add I always thought, Bruce, that the two reasons I was hired to come into the house were: One, that John was all alone and had a household staff that he had never run before, and so I did that. Such as it was, that was a pretty easy part of the job. Secondly, because I had practiced pretty much the same meditation for a dozen years already, I was in there to support John and his practice; he had just been initiated not more than a couple months before I moved in there. Would you say that's accurate?

Bruce Yes, John was initiated - I've got the date here somewhere.

Tom Early '86.

Bruce It's '86 but it's—

Larry February, wasn't it?

Bruce No, it was May 11, 1986.

Tom I was living there by about mid-June. He had just started his practice, and I had been doing it since early '75, so ten-plus years. I came in there to support him in that. We talked about it, every morning at breakfast. What we ran through were his dreams and also his meditation, what he may have experienced. That was a daily routine that we had.

Bruce I remember talking to John about MSIA, specifically in terms of why it was private for him. He said he didn't feel like he was a member. The only church that he was a member of was Inner Light Ministries. That's the only church that he's a member of, so he was very private about MSIA. He was also skeptical of John- Roger's motives. But he very much wanted to escape this physical and not to reincarnate, and so the whole idea in soul awareness is that you escape the wheel of incarnation, you don't have to come back. John was very insistent on being done and not having to go through this, what he thought of as a circus.

What I wanted to do also is go through some of these other books very, very briefly.

Tom Can I ask you a follow up on MSIA?

Bruce Sure.

Tom It's my understanding that John didn't find MSIA on his own, but rather Jim brought it to him. John practiced it wholeheartedly, but he practiced it partially because it was based on Jim's recommendation.

Bruce Absolutely. That's also confirmed, if you look at the date history of the channelings; this was all set up through the channelings. Jim started writing messages to John in 1981, and continually had channeling sessions with John, and those dates are all a matter of record.

Some of those early channelings would go from the imperative and purpose of the Institute, and then they would start talking about the individual's role, awakening the spirit, aligning with a master within. More and more channelings by around '83, '84 would talk about the master within, meditation of the heart, that kind of stuff. These all set up Jim's discovery and running across J-R himself. Hopefully Jim has documented that in his oral history. It's an important question to ask him.

Larry I did.

Bruce You could look at the channelings and see that Jim was actually foretelling the path that came to Jim, finding J-R in Egypt, and then introducing John to J-R. But it took two and a half years or so for John to become initiated into it. Then when John was initiated, he was initiated all the way to soul. In MSIA, initiates typically practice for two years at each level before progressing.

Tom And there are four initiations total, Bruce?

Bruce You start with Astral, then meditate two years. You get causal, then mental, then etheric, then soul. There are five initiations.

Larry Can I make sure that I understand this?

Bruce Sure.

Larry John had a relationship with Jim Gordon for three or four, five years prior to MSIA. Is that's correct?

Tom Three anyway. I think Jim went to Egypt in late '83, Bruce, or very early '84, with Joey Jochmans, and Cleora was there. That's when he met J-R. I agree with you that, as soon as he came back from that trip, the channelings took an abrupt turn.

Larry That's what I was getting into.

Tom The teachings really started talking about the path, the spiritual path as MSIA describes it.

Bruce Another part of the controversy in MSIA, and I want to put this in there, too, is allegations, which may be true, of plagiarism. A lot of the materials in MSIA are based upon Eckankar.

What I would say about that, and I did ask John directly about this, is that he was not public about the fact that he was initiated. That was something that only a few people would know. In fact, he was initiated after the Monday night group disbanded, and I would bet that Sister Liz didn't even know it and she was a close friend at the time.

Larry Bruce, what—

Tom The controversy is about J-R. particularly, the persona of John-Roger. I would again say that John stuck with the meditation practice. He didn't stop doing that, because Jim brought it in. The meditation practice itself was designed to have a certain particular effect that gradually started working for John.

Bruce Exactly.

Larry Bruce, why did you leave it?

Bruce I was an ordained minister at the time, and I had several things that were kind of binding on me. One was the time constraint. John had me doing more and more things. It was impossible to serve Insight in a very meaningful way. Secondly, as I mentioned in the prior oral history, the controversy about Joy and Chuck asking me to perform their wedding and John prohibiting that, that was after Chuck was dismissed. Then as I got really busy with things, it was impossible to meditate two hours a day. It was just literally impossible. I was treasurer at the time of ProAM Sports. ProAM Sports was started in 1984, and I would get up at four, five o'clock in the morning, drive to Detroit, work a full day, leave Detroit at midnight, and come back and do my Institute job the next day. It was just that way seven days a week. It was not physically possible after a certain point in time.

Larry Something had to give.

Bruce Yes. I'm trying to remember when I got my causal initiation. I think I sent that to you in an email, Tom. I could look back on that, but I was very actively practicing up until about a year after that.

Tom You had one physical initiation, is that it?

Bruce Yes, March of '83 is when I got the causal one.

Tom Okay.

Bruce So probably went to spring of '83. That was more or less my constraint; I just had way too much going on.

Larry You never felt it was a false doctrine or anything like that?

Bruce I was aware of the controversy; I didn't have any ambitions or illusions about the organization. I was getting a tremendous amount of benefit from the practices and, in fact, when I later met and started dating my current wife, I paid for her to go to Insight Seminars and she got a tremendous benefit out of that. A lot of principles from those Seminars we use as a cornerstone of our marriage right now.

For instance, the purpose of our marriage is to create love, let's get back to loving. When we have disagreements, to become aware of what's causing that separation and then make a choice to be loving again and come together. It's very powerful to have that common ground. As Tom alluded to before, the tools are quite simple but they're extremely powerful. Why would you not use tools that work?

Larry Tom, do you think that John was aware of the controversy?

Tom Oh yes, absolutely.

Larry It didn't bother him?

Tom The LA Times' exposé of John-Roger was before, while John was still alive. It was all quite public, the controversy. John stuck with his meditation, but he did keep it private, and I think the controversy was a big part of the reason. He would not have stopped doing it, because Jim had made the recommendation, and he trusted Jim's motives and Jim's wisdom. Based on Jim's recommendation, John would say to himself, or he would feel within himself, that Jim wouldn't be recommending this for no good reason. This should be something he pursues and he did that full-heartedly, for the full period every day.

Now I was still going to India at the time, once a year or twice a year; one time he had me bring back a picture of my guru, Charan Singh, who was the guru for the Indian branch of the same path that goes back hundreds of years. I brought back a photo of my guru, Charan Singh, and he replaced his photo of J-R by his bedside with a photo of Charan Singh, which I thought was just really funny. It certainly wasn't anything that I would have recommended to him. I thought that he'd have been better off just sticking with what he had.

The plagiarism thing, Bruce, is interesting because, MSIA did plagiarize Eckankar. But Paul Twitchell, the guy who started Eckankar and did those

writings, plagiarized them practically word for word from a book called The Path of the Masters, which was a Sant Mat book written in America. So you can almost say spirituality is all plagiarized, because spiritual truths are one truth. I think that was part of the way it goes.

I also think that the world of spirituality and religion is very competitive, with religion and spiritual group attacking others; I think that's very common. The leaders all tend to have clay feet, so they're open to attack. I think it's just very common. J-R is not the only spiritual leader who has been attacked, and rightfully so. It seems to be part of the mix of what goes on. Once the leader dies and time goes on, then it's much easier to put this person on a pedestal. You don't have to deal with the everyday baggage that the person brings along.

Larry As you probably know, Tom, Mary Baker Eddy was certainly attacked.

Tom Oh, absolutely. Yes, that's part of how it goes, I think. J-R, he is who he is, and he's never really tried to defend himself or deny the certain things. The fact that he is gay left him open to a lot of attack back in those days, more so maybe than it would today. I don't know.

But the controversy did affect John. He found it distasteful. That part of John-Roger was distasteful to him. Bruce, correct me if I'm wrong on this, but I also think that people at the [Fetzer] Institute were feeding him negative things about MSIA. Chuck Spence went out there and may have come back with a negative report. They may have fed his natural paranoia about whether J-R was trying to get money from him. Do you think that's part of it?

Bruce Judy Skutch was well connected with the cult deprogramming network out in California, and J-R had a reputation out there. There are any number of sources that he would have gotten warnings from. The reason why I'm bringing this up is, from a historically accurate documentary purpose, these were practices that John was actually engaged in. He had his initiatory tones and he chanted them up until the day he died.

Tom A person can do that. A person can sit in Michigan, there were monthly written teachings (Soul Awareness Discourses) that went along with it; you had to pay \$100 a year and you got 12 monthly teachings for that money. Then you would get your initiations, and once you had them, a person could go quietly practice this thing.

They would not have to have any contact with John Roger or the MSIA organization whatsoever, except for the hundred dollars they had to send them every year. That makes it, to me, not a cult. It wasn't like you were wrapped up in this group of people who tried to exclude you from the public or from the rest of people in other places. MSIA people are spread out all over the world, and in that sense it's not a classic cult.

- Bruce So that's wrong.
Let me just go through some of these book titles, because there was a lot of material the organization had, and it was all for future historians. This is actually all pretty good material. It was very practical. There's a book that went on the best seller list for some time, You Can't Afford the Luxury of a Negative Thought by John-Roger and Peter McWilliams. Very much like A Course in Miracles, the impact of thought and how it impacts outcomes. It's a personal responsibility lesson which is accessible to the masses, and was available in bookstores. Other great classic books from MSIA include Baraka, which is divine essence and The Spiritual Warrior which was available in bookstores as well.
- Larry By saying that, do you mean that John-Roger didn't write it?
- Bruce No, Peter McWilliams was a co-writer (the materials were derived from JR's talks).

There's a current facilitator right now, I had my Insight 4-A training with David Allen, who is on the national speaking circuit right now. He's an internationally respected guru on time management and personal effectiveness.
- Tom Yes, I took his time management course.
- Bruce It's exceptional. David Allen's his name, and his current book is a best seller right now. There's a book out currently and I'm trying to remember the name. [Getting Things Done.] Darby's reading it, and I'm telling her the story about this guy. She couldn't believe it. Then she looked in the back, and he credits all of his insights to John Roger.
- Tom I took that time management training with a whole room full of Fetzer Institute people at the time.
- Bruce The next book is The Spiritual Promise, by J-R. Then The Christ Within, by J-R is another depiction and a good explanation of some of the things that are in the channelings of Jim Gordon; also that Creme book talks about that, Dynamics of the Lower Self. Part of this is based on the Theosophical hierarchy of selves, that we actually have different energy bodies to ourselves. The Spiritual Family.
- Larry Tom, would these books be the basis of Jim Gordon's books?
- Tom No, Jim's books predate these.
- Larry Oh, really?

- Tom Yes. This is just an aside, but at ILM, we were always working with whether to update Jim's books or write additional ones that were more about the Sound and Light path; but none of the older ILM books are.
- Bruce Blessings of Light by John-Roger, Sex, Spirit, and You, Manual on Using the Light, Disciples of Christ, The Signs of the Times, by John-Roger. The reason why I'm going through these titles is, I want to address this question about whether John dismissed MSIA. The Power Within You, Interviews of John Morton and John-Roger, Passage into Spirit, God is Your Partner, which is about tithing.
- Larry Could I see that Sign of the Times one? That's the first one on the other side.
- Bruce Sure.
- Larry You know, the Seventh Day Adventists had a book with that same title.
- Bruce And Dream Voyages.
- PM Were these all books that John read?
- Bruce Yes.
- Larry Exact same title from the Seventh Day Adventists, because they were always seeing things that were happening that were going to be the apocalypse any time now. I assume that that's what this is.
- Bruce I don't remember. I just hauled all those off my shelf. I wanted to go directly to that question and say, There was a body of literature that was read and discussed, but not as thoroughly as the channelings. The channelings with Jim Gordon formed several hundred pages of materials, and those were pretty thoroughly studied.
- Tom Yes. Those ended in '86, and there weren't that many of them after '84. The body of them were from '80 to '84, the Jim Gordon channelings.
- Bruce If you want to ask the question, What was John reading? This might be for a different interview, because I don't have all his other books, too. John read constantly. He was a voracious reader but MSIA was not just something that he passed off. He actually studied it.
- Larry Could I ask a question? The underlinings, how can you be sure that it was John doing it, and not Rhea?
- Tom Rhea was incapacitated by the time MSIA books showed up.

Larry I'm talking about the books in general in the library.

Bruce I'm talking about the books I've got in my house.

Larry Oh, okay.

Bruce These are some of the books. For instance, John had The Impersonal Life, with his signature in it. Louis XIV, he had books on these figures that were in the—

Larry Right, but you do know that Rhea was reading many of these same books, too.

Bruce Not after '81 for sure.

Larry No, no, but before; she made lists of books she would read.

Bruce But John wouldn't have known about his past lives until the channelings with Jim Gordon.

Larry Well, you know there's still a little bit of controversy about that, because I asked Jim about that. He said John had a feeling about some of them, okay? Not all of them. He certainly had a feeling that he was in Atlantis before he made his appearance.

Bruce Right.

Larry I guess maybe we'll never fully solve that.

Bruce It's a fair question. How do you know that those are John's underlinings? I suppose that you could hire a handwriting person. You know for sure that the underlinings in A Course in Miracles are John's, and he had a way of underlining that almost had almost a scribbly line to it.

Larry Did he do it with a pencil?

Bruce He would do it with a pencil and it wouldn't always be straight. If you see me underline something, I'm an engineer. I'll use a ruler and it's a straight line. There's no doubt, and it could be anyone who did that.

Larry I just wondered.

Bruce I'll bet you anything that there's a period and an amplitude to the way John does it, and you would probably see the same pattern.

Tom The most controversial part of John's journey is the MSIA period, and certainly those books were all underlined by him because Rhea or I didn't read any of those.

- Bruce I really want to thoroughly answer that question, because it's been almost denied in the past when this was addressed before. It's just like that may or may not have happened, but if it did, it really wasn't supposed to. The fact of the matter is that John was very serious about developing his inner spiritual life.
- Tom When I was there, Bruce, which was mid 80's to the end, we never studied A Course in Miracles. Not once. When we were in Tucson the one winter, he showed me this, what he called the original copy. He showed it to me, but he and I never studied it. I knew that his lingo was A Course in Miracles lingo because it was familiar to me, since I was raised as a Christian Scientist. But he and I only focused on the Sound and Light path, with him to the exclusion of everything else. Well, almost everything else. We worked some channeled material sometimes, just as sort of a psychic enjoyment. Almost like a game.
- Bruce John was reading other materials when you were there. I've got, for instance, his Urantia book. He thoroughly digested that, and that was well past when you started.
- Tom Judy said that the two of them went through the Urantia materials together, Bruce.
- Bruce Oh, that's right.
- Larry That could have even been before A Course in Miracles.
- Bruce No, I've got another book then. That's why this is for another day. I didn't have access to those books.
- Tom Yes, I'm not saying that's all he read, Bruce, because I didn't read any of those MSIA books myself.
- Bruce Because he was reading an encyclopedic volume on inner planetary logos. The levels of the universe, that kind of stuff.
- Tom We would fool around with that as sort of a game, the Alice Bailey materials, because he had some channelings, current channelings at the time from Jim that would be word for word paragraphs of the Alice Bailey material. My point is his whole universe was involved with Insight, with the MSIA thing, almost to the exclusion of everything else by that point.
- Larry Tom, what was his reaction to the fact that Jim's channeling was exactly the same as Alice Bailey?
- Tom He took that as a magical thing.

- Larry Rather than plagiarism.
- Tom Jim wouldn't have read Alice Bailey. I would swear that with my hand on a stack of Bibles. Jim is dyslexic, not a reader; and Alice Bailey's stuff is so thick, it's almost impossible to decipher, let alone repeat.
- We would do this game where John would say, Go to the shelf, pick out a book, open it up anywhere you (Tom) want, read any passage you want. I would go pick out an Alice Bailey book. I'd opened it up. I read this passage. And John said, Oh, just a second here, and he reached into the table by his chair, pulled out this tape, popped it in, and it was Jim channeling that same passage. So it was like these little psychic/magical games that he and I would play sometimes.
- Bruce Tom, if you don't mind, not to be disagreeable, but I'd like to offer a different testimony about what John read. During the period of MSIA, John continued to read a lot of different sources as well as meet with other people, at least in my experience. Even after going to MSIA, we would attend sessions with psychics who he would then dismiss later and think they were amateurs. We would digest other materials. I remember one book that Chuck Spence called The Golden Book. It was called Messages for the Coming Decade. You know, the top ten warnings of the future.
- Tom Right.
- Bruce There were a number of other books. I don't know if they're in the archives, but John read books on a continual basis, as well as meet with people. I remember meeting with Andrija Puharich, spending a whole day at his house; this had to be in the '86 period. This was well into when he was into MSIA.
- Tom I mean more in the last two to three years, from, say, '88 on. Certainly he had other people coming over, absolutely. He had that Qi Gong master that would come over.
- Bruce Yes, what the heck was that guy's name? That was in the late 80's. He was a very famous healer from China.
- Tom Yes, I saw that guy on TV. There was a TV Discovery Channel show, a debunking show, where they were debunking all these different metaphysical things. He was the one guy they couldn't debunk. In the TV show, with his hands he got water to go to 180 degrees. That same guy.
- Bruce Dr. Eisenberg of Harvard University strongly warned us about him; his MO was to tour the United States, and then have press releases in China making certain claims. One of the reasons he wanted to visit with John was to get access to go over to visit Bob Jahn, so he could give a press release in China saying he had been to Princeton, in the research lab in Princeton.

Larry To give him credibility.

Bruce Yes, I don't know what claims he made, but it helped build his standing back in China, which is where he raised most of his money. There was certainly controversy with a lot of the things that John did, but that never dissuaded him one bit, because he was all about trying to discover something very, very phenomenally transformational. That's what the 80's was about.

It was the New Age, and for people who were intensely interested, there was plenty to look at. The Shirley MacLaines would be public about their search, but John was not. It was probably not a lot of difference between the two. In fact, at one time he told me that he had a conversation with Shirley. I'm trying to remember what he said about it.

Tom She came to the Institute once, Bruce, didn't she?

Bruce Yes, that's right. Exactly, and they talked about UFOs in Peru. That's right, exactly.

I guess onto the next questions.

Larry You want me to? Is it okay if we shift gears and go to another?

Bruce Yes, sure.

Larry Okay, I'd like you to tell me about your relationship with Vincent Mariani, and the construction of the hologram. I got some good stuff from him that I don't think we knew, all the different aspects that were put in there. In fact, there was a piece of Rhea's jewelry put at the base. There's the fact that he's convinced that it is working, that it's broadcasting some goodness into the building itself, and it's kind of like an antenna as well, more than just a hologram.

Bruce Right.

Larry You worked closely with him, didn't you?

Bruce Yes, I did. I worked with him to finish it off. When Lloyd Swierenga was let go in about May of 1987, the completion of the administration building fell into my hands. As I mentioned before, the staff committee that was responsible for the transition was Chuck, Carolyn, and myself, and Chuck handled the program side. I worked on the construction side, getting it wrapped up. One of the projects that was in my lap, of course, was that hologram, which had been dragging on for quite some time at that point.

I ended up having to force the issue and actually go with Vincent Mariani to New York City, to the place where the film was made, and meet with the contractors. Vincent is an inspirational artist, but he's just all over the map. He's completely all over the map, and as a result of that he was scattered. He's very hard to get things accomplished with.

Larry The narrative of his interview was kind of—

Bruce Was all over the map. Unfortunately, you and I didn't get a chance to connect before the interview. I'd like to have a good documentary of all the symbology of the hologram.

Larry Yes, I think we got a lot of it on the tape. The transcript will be coming to you. It's already been sent.

Bruce The purpose of the hologram: there was a dedication and there's a pretty good documentation in central files about that; John gave a speech and so forth. He was quite moved at the dedication, because he felt that it was an important tool to help: not just to transmit, but to be a receiving antenna as well.

Larry Did you know that he made a model of it beforehand?

Bruce Yes, it's in his house.

Larry Not anymore, but I would have liked to have seen it. It had a profound influence on Janis one day. She went and witnessed it. Were you part of that committee that visited Vincent, to interview him, as to whether he would do this?

Bruce No, Jim Gordon recommended him. When the building was being constructed, Lloyd got Jim Gordon involved in some of the artwork and symbology, and Jim helped to find artists who could carry the job.

Larry He gave the impression that he was originally contacted to do those busts, and that he talked this committee that visited him into doing something else, into doing the hologram.

Bruce If there was a committee that came, it would have been Lloyd Swierenga, because he was making all the decisions at that time. The building contract was let in November of 1985, and we got our CO on the ground floor in August of '87. Lloyd was let go in May of '87, and the artwork would have been commissioned in '86 sometime, all of it. The carvings with John Benson, the guy that sold us the crystals, but Lloyd dealt directly with him.

Larry Kurt Newman did the heads, right?

Bruce Yes. That was a local artist who ended up doing that, but it wouldn't surprise me that Vincent would take a shot at it, and Lloyd wouldn't like it. I don't know the history there. It's possible.

Larry Okay.

Bruce To answer your question: How closely did I work with Vincent? I worked very closely with him. Vincent resisted calling the project done. He wanted more money. He wanted more time. He wanted to keep changing things, and it was difficult for me, because I had a responsibility for getting everything done. At the same time, Vincent had direct access to John, and John was calling the shots, of course. The chief was still the chief, so there was a little bit of tension.

Vincent, for instance, made a decision to shoot the film through a crystal, and when you make a hologram, you actually use laser. There's a very precise way of making a hologram. Vincent decided that he was going to take a crystal and impart John's energy. He brought it to John, had a ceremony to impart his energy in it, then he took that crystal to New York and told the guy to shoot the laser through the crystal. Well, that changed the property of light and as a result of that, the hologram didn't work.

Larry That's why it doesn't work.

Bruce Exactly. Dave Miller, even after he came on board, he's an engineer himself, worked with lighting experts any number of ways, and they could not get that film to work. Even though there's no issue with the Plexiglas, the covering, any of the stuff. It's the fact that the preparation wasn't right. Vincent made some alterations that caused that part of it to not work.

Larry But his model did work evidently.

Bruce Yes, he didn't shoot the laser through the crystal.

Larry He was trying to improve it or something, and it didn't work.

Bruce If you look at the rod on the side, there are crystals that come close together but they don't touch – 'like the fingers of Michelangelo' is the way he described it to me - and it's intended to be a spark gap. He did a ceremony with John Fetzer, too, imparting John's energy into those. John's energy is to resonate through that rod with the 365 pins that represent a day of the year and a DNA double helix matrix. The symbology is quite extensive in that.

Larry It sure is.

Bruce I don't want to recite the whole thing. I couldn't do it as well as Vincent.

Larry Yes, I think we've got that down.

Bruce To answer your question, How closely did I work with Vincent? All the way to the end of the ceremony.

Larry Okay. While we're on the same kind of subject of preparing the ground and the building, can you tell me anything about these crystals that were placed out there, by Joey Jochmans, I think?

Bruce Actually, the question needs to be broken into parts. Joey Jochmans was working with Jim Gordon and Cleora Daily at the time. They had a for profit business called World Light Travels. Joey Jochmans is a historian, but then he also was the president of the American Dowser Association and a very gifted dowser. We hired him to come into the Institute and conduct workshops on dowsing energy, with different symbols and objects. Then he was also hired by John Fetzer and Chuck and me and Carolyn to find a site for the Institute. One of the sites that was considered was the piece of land across from the broadcast house on Maple Street. We had a ceremony with the Monday night group, and Mike affectionately tells the story about how he was standing out there on the street in a suit, with a crystal in his hand and working with Tarot cards. Just looking around and making sure that no one was taking pictures, because he's a reputable attorney and doesn't want to be seen so forth. Joey did help us select this piece that's in Oshtemo right now, the Anderson Estate property. He also then came out to the property. As one of the ways of selecting this property, he started first with the global map, and the site the he selected first was in Bimini.

Chuck stepped in (I don't know if this is in his interview or not), and said, Look, John Fetzer lives in Kalamazoo. Let's locate this in Kalamazoo. We can still be a global organization, regardless of where we locate, and this is where all of his contacts are and where he wants to live, and so that's where that came down. Then we were looking at the piece of land across from Clovelly house and the piece of land across from the broadcast house, and neither one of those would work, due to space constraints. Then we did a search. We retained a realtor by the name of Jim Walker, who was also a very gifted palmist.

Larry Oh, that's the one that you had the relationship with.

Bruce Well, not the relationship.

Larry Well, he read your palm.

Bruce Right, yes, in a public group.

Larry Is he still around?

Bruce Jim Walker? Yes, before the downturn, he was a realtor, I think it was with Bosch.

Larry Did he know John as well?

Bruce Yes.

Larry I think he ought to be interviewed, then, if we can find him.

Bruce Yes, Jim Walker.

Tom That would be a fruitful one.

Larry Yes.

Bruce Yes. I don't know how to find him, but he was a realtor for Bosch on M-43, just on the west side of 131. That's where their office is.

Tom Have him tell that story.

Bruce I don't know if he's around. I don't know where he is, but he found three parcels. John gave the specifications and said it needed to have over a certain size, preferable water and access, and also not downtown. He wanted to be independent. He wanted it to be a natural environment. Jim found three parcels, all 50 acres or more; then Joey Jochmans was retained again. He came out and dowsed them all.

Larry For the ley lines?

Bruce Yes, well just for their energy.

Larry Oh, okay.

Bruce I remember walking through the property myself, in dress pants with Joey Jochmans, and tearing my pants out at Dustin's Lake. I also remember there's a property at the corner of D Avenue and 131 that was over 100 acres there; that was owned by someone at the time, called the Lighthouse, the Lighthouse property. How cool is, that if we bought a piece of land from Lighthouse, to have an organization dedicated to the Light? I remember driving John's Cadillac back in the woods, and he was just cussing up a storm because I was scraping the car with the branches.

Larry How could you not?

Bruce Exactly, it was kind of a reckless thing to do, but something that young people would do. But, back to your question about Joey Jochmans. Joey said, hands down, that the Dustin Lake property was the center of a major energy source.

Larry A vortex.

Bruce Joey described it as a hexagonal etheric overlay on the Earth; the nodes—they're not called vertices and hexagons. What are those things called, Tom? The points? It's one of the major anchor points for one of the vertices, and it was also one of the major energy chakras of the Earth. He said that it was also very light active with ley lines and so forth. John wanted to be located physically where it would also connect to an etheric, have some etheric. That was part of his thought process, too, that Joey influenced John's thinking about that.

Larry Was there a big difference in price between these three?

Bruce I'm trying to remember. I don't know.

Larry Okay.

Bruce Dustin Lake was the smallest piece, and it's a matter of record what we paid for it. We commissioned Jim Walker, as a blind buyer. We worked through him to buy the property.

Larry Because they'd raise the price if they knew Fetzer was interested.

Bruce Exactly, it would be double the price. So that's how that happened.

Larry Who planted crystals out there prior to construction?

Bruce This is a matter of record, but that had to have been in '84. I'm trying to get this date right because it was spring of '84 when we did architectural search, selected Harley, Ellington, Pierce and Yee. They came out and interviewed John about what he saw, felt, and experienced as he drove into the property; John gave a dissertation that they transcribed. There wasn't much discussion. They left the office and came back with this plan. But I'm rambling here.

We would have bought that property before spring of '84, because we bought the property before we hired the architects. They used the location in the design, and we would have bought the property probably in the winter of '84 ['83?]

After the building was built in '87, we were having trouble with the fire alarms going off on almost a continual basis. We'd get false alarms. It was a Honeywell system, the same system that was used by Pfizer, which at the time was Upjohn - so it was a commercially viable project. I happened to have a tour

with John-Roger, who came in the building with Mike Fader, and J-R explained that during the tour of the building, they had been attacked by a troll. Then he told a story about how this nature spirit was upset about the location of the building, and there are more parts to the story.

Larry Can I stop you for a minute?

Bruce Yes.

Larry Jim Gordon told me that he was the one that saw the troll.

Bruce Yes. I called Jim after that, and Jim verified it. There's an important piece of this that is prior. After we bought the property, selected the architects, Jim Gordon came to Kalamazoo; he advised John, Carolyn, Chuck, and me to go out to the property and explain to the nature spirits what was going to happen in the property, to get their buy-in, their participation. So we did that. When the first design of the building was proposed, the building actually was 100 feet closer to the road than it is today.

When Lloyd started taking over in the fall of '85, he decided at his own election to push the building back 100 feet more, which required the excavation of a large piece of that hillside by the staff entrance. That's where the troll lived.

Larry Nobody had asked the troll?

Bruce No, Lloyd wasn't even part of that process of walking the land. Maybe he was, but it doesn't matter at this point. That's not the issue. You're asking an engineer questions that are theoretically impossible anyway. The fact is, this is the story that happened. Whether that is causal or not is unknown. I can't say that there is even a troll.

The fact is, J-R is saying there was, and Jim experiencing it. We then had Jim help to identify an individual who would work with a karmic balance of the land, and the guy's name was Sue Bibik's husband, Jim, and he's dead now.

Tom Jim Herwig.

Bruce Jim Herwig came out with us and he dowsed the property himself, and mapped out the ley lines, as well as provided a sketch of the troll.

Larry He did a sketch of the troll?

Bruce Exactly. All this stuff, the maps, the sketch of the troll and his report about what needed to be done. When I brought that up and showed John, he used that with Glenn Olds. Glenn Olds at one point wanted to clear cut all the trees off the hillside, so that he would have a clear view from his office window to the lake.

John took this report and showed him how detrimental that would be, and Glenn found it in his heart to destroy it.

Larry Oh, he destroyed the report?

Bruce Yes.

Larry And the picture of the troll?

Bruce It's gone. All of the history is gone.

Larry That's too bad.

Bruce So this really is the only document in history of that whole episode. Jim Herwig himself planted some crystals to reorganize the ley lines. The ley lines cross. There's an eastwest and a southwest, northeast one that cross about in the loading dock of the building. What we did on the northeast/southwest one is, we planted and put a medicine wheel in between the building and the road, KL Avenue. You would see there a medicine wheel. There used to be an annual ceremony there.

Larry That satisfied the troll?

Bruce The false alarms stopped, so you tell me. That's the story behind that. The alarm would go off at one o'clock in the morning; of course, I'd have to drive all the way to the Institute, and there was the Oshtemo volunteer fire department. We probably got 20 false alarms or something like that. These guys would have to get up.

Larry Probably charged you for them, didn't they?

Bruce They were getting pretty upset and they should. I was really hammering Honeywell to try and fix it and they couldn't.

Priscilla You didn't have local fire alarm people put it in?

Bruce No, it was Honeywell, out of Grand Rapids. It was not a slipshod organization. I even got the architect to threaten them. The architect was Harley, Ellington, Pierce and Yee. I had a one-inch thick history of all my dealings with Honeywell, and I mailed a copy of that to the architect; and I gave a copy to the vice president of Honeywell, who ended up getting fired because the architect wrote Honeywell out of their specs. They make a lot of commercial buildings. A new guy came in. He took me out to Charlie's Crab and said, What can I do to make it right? I said fix it. Don't just take me out to dinner. Fix the problem. That's how that happened. In terms of what's causal here, it's just one of those things. That's the story behind it.

Larry That's good. I'm glad we got it.

Bruce Jim talked about the troll himself?

Larry Yes, he described it, what it looked like. Like an angry little man shaking his fists.

Bruce There's a fairly large crack in the first floor of the foundation. You go in the basement and you can see about an inch and a half thick crack.

Larry He might have come—

Bruce In fact, it's actually where the hill used to be.

Larry That's good.

Tom Sue Bibik was John's massage therapist at the time. Jim Herwig was her husband, and they were both involved in MSIA.

Larry Oh, okay.

Tom Sue Bibik would come over every day and give John a massage.

Larry I'd like your reaction to something else that we found during my last trip to Austin. Tom and I couldn't figure out why, when John saw that illustration of the Archangel Michael on the plans that Jim Gordon brought with him, why he would recognize it? Because it looks like a doodle. I asked Jim that, and apparently John had been having dreams, and seeing that in his dreams. It looked just like that. What do you think about that?

Bruce I think you should ask Mike Gergely, because that was before John and I were getting into the esoteric stuff.

Larry Oh, okay.

Bruce Mike Gergely was the one who carried that symbol from Mike Wunderlin over to John. Mike was in the room when John saw it first. That's the most important resource.

Larry Okay, at least that's a potential answer to that problem.

Tom Mike has testified to what happened, that John said, Where did you get this? And that he had a strong reaction to it. I don't think Mike ever discussed with John the back story to that. At least Mike has never shared that.

- Bruce Mike did put the whole story in the Bamford script for the symbols, so we could excerpt those two or three pages that are in there now.
- Tom Yes, he's got the story on record. He's never talked about any kind of back story as to why John recognized the symbol, except that John somehow recognized it as the symbol of the Archangel Michael. Larry asked Jim specifically about that, and what Larry shared is what Jim shared down in Austin.
- Bruce John and I never talked about it, so I don't know.
- Larry I don't know how much longer you want to talk, Bruce, but I've got a couple more kind of deep questions.
- Bruce I'm fine.
- Larry Not like the one I asked you before.
- Bruce I'm fine if you guys are.
- Larry What do you think is the importance of John's legacy right now? You got into that when you initially interviewed us. You thought it was so important to continue his legacy, but could you define that a little better?
- Bruce I think actually there are a couple of memos about this, which ought to be put in the records somehow in a formal way.

This actually is a very important question to ask a number of people, because it was the question we asked when the guiding purpose of the Institute was developed. Back in around 2000 or so, when Tom Inui was the President of the Institute, it was obviously the wrong selection as president. We had a crisis of identity in his departure, and there was a joint retreat held at Camel Back Resort in Phoenix, Arizona, and we asked that question. What is the enduring vision? What is the 300-year vision that we can put into this?

There's a lot of background material that went into the meeting. I presented some of that. Rob did. I know Janis and Mike and Tom were there. The Memorial Trust was there. Jim Gordon, I think, was there. The Institute Board. That's where the guiding purpose came out; after that came the founding assumptions, and then after that came the mission.

But the essence of it is this: John felt very strongly that there was a call from spirit for global transformation, that required inner development to spur outer action, and that it was imperative for individuals to personally grow as well as for collective groups to support each other in their growth.

The best statement that's coming to me is a channeled statement, and this says the whole thing. This is it right here. It's a paragraph from Archangel Michael. That's one of the advantages of the channelings. But again, that's a whole other thing to really go into thoroughly.

John and I would have discussions, other people would have discussions when John would have the Monday night group and so forth. Where a lot of this started coming into focus was in the written channelings. Those are almost a transcription of what John was seeking in some respects. There's exact language that addresses this question. Memo on the history of the guiding purpose of the Institute. This really explains it. This is channeling with Archangel Michael.

Larry Via Jim?

Bruce Via Jim. He's the source of it, but it's very consistent with the whole discussion. Their personal goals and foundation goals and the statement of purpose.

"With the help of the hierarchy, I align my heart, mind, and soul with the Godhead within, and thus fulfill my path of truth and service which I call forth a violet flame of purification to allow the Christ Light to manifest fully. I lovingly detach myself from personal situations and conditions, and see the completion of the diamond both on a personal and foundation level. I accept change, growth, and maturity as it's offered to me. As I lose sight of my personality and become one with the Holy Spirit, I know that success is meant to be for myself and the Foundation. And the Foundation goal is, the Foundation is a living, breathing entity and has a sole purpose and a reason for being. Its conception emanated from the very highest hierarchy. Its purpose is of the most noble, the most spiritual known to man, to become a searchlight that man can look to, to become a powerhouse of energy and knowledge. We reach out and share the truth to all. Physical healing and awareness of the God self within will upgrade the evolution of man. We will become channels of light energy and will unite with the hierarchy and the Foundation Council for the good of humanity in the universe."

I think that answers the question about what's the spiritual legacy, and that is, it has an individual and a collective component to it, those two aspects.

Larry I remember during that first meeting, though, that you were very concerned by the fact that foundations tend to drift away from the original intent.

Bruce Exactly.

Larry Is that why what we're doing here with this project, is that why this is relevant?

Bruce Yes, it is. In fact, I have a book right here that I was referring to. There was a study, a definitive study done of continuity of founding purpose. This book I'm

referencing is called *Generations of Giving*, by Kelin Gersick. It was commissioned by the Center for Family Philanthropy. There's a quote in here, and what's interesting is, it's the most sophisticated study. What they did was, they took foundations that have been around that are new, and those that have been in the second, third generation, 50 years or more or longer, and they statistically looked at the factors relating to continuity of vision.

John's keen interest here was declaring, first of all, what the vision was a 300 to 500 year vision; and secondly, that it was a spiritually based organization. Not a religious organization but spiritually based. Here's the prevailing wisdom that major consultants are using in foundations; in the study, they document that less than five percent of foundations, less than one out of 20 foundations, actually continues its founding vision into the third generation of trustees. New Boards come on, people have friends, they have interests, they have all kinds of things they want to get done.

Larry Their own agendas.

Bruce One thing leads to another and the donor has her name on the door and that's it.

Priscilla And there goes the vision.

Bruce This is unbelievable, but it's italicized, and I underlined it, so this is the prevailing advice of consultants to foundation boards: Whether the donor was specific or not, the key challenge for current trustees and directors is to take responsibility for the mission of the foundation and to make it their own.

Larry Rather than change the mission.

Bruce No—

Larry No, I said to make it their own, the original mission rather than to change the mission.

Bruce To make the mission their own mission, right.

Tom In other words, do whatever you want to do. Take responsibility and make it whatever you want to make it.

Bruce I know what I've got here is completely opposite of John Fetzer's intent—which is the way it is. I have a senior responsibility in a foundation network, and so I have relationships with hundreds of foundations; you see it time and again, where foundations will actually change a major piece of the grant making when they hire a new president. Then you say all right, what was the intent of the founder. This book was written because donor intent became a popular

discussion item in academic circles; they took an academic approach and concluded that it's irrelevant anyway.

That's why a lot of the new foundations that are started today are called spend-down foundations. Some of the biggest foundations, the Gates Foundation, has a maximum lifespan of 50 years. Warren Buffet is giving 90 percent of his wealth to the Gates Foundation with a mandate to have it spent ten years after his death. Atlantic Philanthropies has a ten-year life to it. The Lenfest Foundation, the Coulter Foundation. These are billion-dollar organizations.

Larry Because they recognize that that's what's going to happen.

Bruce Yes, the founder says, Look, I'm going to appoint this board of trustees, tell them exactly what the heck I want, and I want them to spend the money.

Larry And do it.

Bruce That's the way it is. So it's a real challenge. The purpose of this project, then, is not to editorialize but to capture from the people who knew, as much as possible, what the circumstances were behind the crafting, the vision and the intent behind this, so that people in the future wouldn't look at it as dogma or to create a religion. But they will say, "All right, how do I invoke spirit in a contemporary way?" What does that look like in the year 2100?, because it's going to be a question that's perennial.

Larry There's already been some drift away from John's original mission, I think, in the fact that you no longer have a laboratory. He wanted to see these scientists working on things and that was changed.

Bruce Let me address that, because John did write memos on in-house research. That's what he called it, in-house research, in-house laboratories. If you go underneath and look at the rationale for a lot of that stuff, John was trying to protect against influences from the outside that would dilute the founding purpose. His concern was, you go to academic institutions and because they're concerned about peers and credibility and so forth, they're not going to engage in daring and bold work; anything that is outside the norm is going to get co-opted, either shut down or whatnot. The problem in the early days, in the 80's, of funding a lot of stuff outside of academic institutions, was the work was actually quite poorly done.

I have to say, being in a decision-making role myself, I have to look back at that and say, millions of dollars were funded with absolutely no benefit to humanity at all. It was the approach that John wanted to take. John was not a foolish person, and if John were around, he wouldn't keep doing something that's not working. The issue was that stand-alone laboratories typically don't have the equipment and the expertise to pursue things in a scientifically rigorous way to

make a difference anyway. Even if there were a discovery, it wouldn't be accepted. I think what's important for historians to look at is, to look and see John's mandate and not take it literally, but to say, "What was he trying to do?" It's like that statement I read earlier in this interview, to rebalance the physical, emotional, and mental so that you can have spiritual awakening. It's to use non-invasive technologies to create those balances and harmony, and in so doing, create an awakening that transforms our approach to everything.

One of the things that's always been the challenge is that science is extremely hard to do, because there's a rigor to it and there's also a timeline to it. It takes a lot longer to set up a lab, generate the hypotheses, do experiments, create the theory to explain it, and then refine the experiments. The process can be five, ten years, 15 years. We have a program right now in the Trust called the Fetzner Franklin Fund that's engaging in a 50-year cycle right now.

Larry The kinds of things that John wanted to follow up on.

Bruce But to do it in a very rigorous way. We're working at breakneck speed right now, but it's taken six months alone just to develop procedures and criteria and so forth. We haven't even selected the investigators, the senior advisors, all that stuff. In foundation terms, it's gone at record speed, but you're really talking about a multi-year cycle.

Larry The Franklin, does that relate to Benjamin Franklin, the inventor?

Bruce No, Wink Franklin was a former trustee in the Institute. He passed on, but he was also president of IONS, which is an organization John helped to birth. But science is harder to do, because it requires a skill set that's not very common, not commonly understood anyway, even if it's practiced. It has a long time-frame to it and it's not commonly practiced in the foundation world. The foundation world tends to be very socially activist; they deal with things that as a result of the prevailing wisdom reflect the politically correct movements of the time. These outside influences actually create a drag on the mission.

Larry That's well said. I was going to ask you about some of the early research that the Foundation funded, but maybe that would be too much for today.

Bruce Tom Beaver did a really good job, and maybe this is for the fall, Tom. He did an excellent job of writing a memo on the history of science funding, an excellent memo, because it includes as the appendix the projects that were funded.

Larry I'd like to see that, Tom.

Tom I can show it to you with Bruce's permission. It was prepared for Bruce and Rob, or for Bruce at least. Yes, I'm happy to show it to you. This wasn't for public consumption when I did it.

The other thing, Bruce, which is sort of corollary to that is, you had mentioned in your last interview, I believe, that you could sit down and correlate channelings with the science program. I don't know that that's an interview, because it could be a video interview with a camera looking at the text; but it wouldn't work that well as an audio interview. At some point we have to discuss how to do that, because that would be crucial. That would be extremely beneficial to have that; if it goes, as you say, with Jim Gordon's channelings, it would really correlate with the specific science program at the time.

Bruce Yes, that can for sure be done, because there are channelings about awakened scientists, and John wrote memos about that.

Tom We've all read the channelings. Larry's read them, too, now. After going through that science memo I can see it, but I couldn't with any kind of authority testify to it, so we have to figure out a way for you to establish that.

Bruce The low hanging fruit is a laboratory at A.R.E. Clinic, based on Edgar Cayce's psychic readings. You can look to George Meek, anything funded with George Meek. He was working with a psychic channeling Einstein. The problem is, none of the stuff he did worked. There, again, is the issue behind this: These are all potential grand slams, but didn't pan out.

Larry How about the Elmer Green's copper wall? Didn't some good come of that?

Bruce Not really. Elmer Green's copper is another example. That is a real live Tibetan meditation practice; he took an ancient meditation practice and he tried to conduct science on it.

We did fund some work to document the protocols; then there was a group at Stanford that's trying to replicate some of that. But there's no application that came out of that, no real insights.

Tom Dick Williams talked about that some in his interview, and from his point of view, the one they set up at Menninger worked but when Srinivasan tried to duplicate it at Fetzer, that duplication of it didn't work.

Larry Jim Gordon was afraid of it, right? Because he felt it was sucking him into it.

Bruce You'd have to ask him that.

Larry He mentioned it.

Bruce I remember him saying a long time ago, and I don't want to misquote him.

Tom Yes, something about, he wouldn't sit in front of it and meditate because it was too powerful.

Bruce That's what I remember, Tom. I remember it just that way.

Priscilla Is that why it was taken out?

Tom Just general like that. Not that it would suck him into it, but that somehow there was too much power. It was overwhelming.

Larry Oh, the wall?

Priscilla Yes.

Larry Oh, I don't know. Why was the wall taken out? The one that was there at the Institute.

Bruce We didn't put one in.

Larry Oh, you didn't?

Bruce Dick Williams was wrong about that. We didn't replicate it at the Institute. Srini did have an in-house lab when he was looking at something else.

Priscilla Terrestrial. That's what Williams talked about.

Tom What's that?

Priscilla Dr. Williams talked about the phone.

Larry The telephone? The astral—

Bruce The phone to the astral plane.

Priscilla That was it.

Bruce George Meek. We funded that.

Priscilla No, I think it was Srini.

Larry No, it was George Meek.

Bruce We never had a prototype of that. We had a tape of the sessions.

Tom Right.

Bruce When John went to try to get it replicated somewhere else, they couldn't. It was operator dependent.

Tom Right, so it worked when George Meek was doing it.

Bruce George Meek's operator, who was a psychic.

Tom Okay. It wouldn't work with just anybody doing it.

Bruce It wouldn't be hard to look at some of those early ones; but there were no instances where the channelings said fund this person and call them.

Tom Okay, so it's a correlation. It's not a cause-effect.

Bruce Right.

Tom Not a dictation, not a dictum, but a correlation. Okay, I understand. I could do that.

Larry I think this has been a good session.

Bruce Yes, excellent.

F Thank you so much.

Larry We got to do another one. This keeps going on.